



**Research Seminar
“Young People and Active European Citizenship”**

European Youth Centre, Budapest
23rd -25th November, 2006

*A seminar organised in the framework on the Partnership in the Youth Field between
the Council of Europe and the European Commission.*

Report

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Introduction

This report provides basic information about the Research Seminar “Young People and Active European Citizenship” that took place in European Youth Centre, Budapest 23rd -25th November, 2006 and offers thematic summaries of the diverse contributions, discussions and where possible proposes conclusions.

The report hopes to be a contribution to academic debates on European Citizenship, as well as to be understandable and useful for decision-makers and practitioners. We trust that despite being subject to unavoidable limitations caused by the lengthy process of its creation and its format, this report will increase the visibility and understanding of the current debates on and practices of European Citizenship.

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Institutional context of the seminar

The Partnership in the Youth Field between the Council of Europe and the European Commission is organised around the three pillars of training, research and activities in the Euro-Med field. Within the research strand, the Partnership’s programme of seminars, research networking and knowledge production through the European Knowledge Centre for Youth Policy (www.youth-partnership.net) is based on the promotion of a dialogue between young people and their organisations, researchers, policy makers and youth workers.

Both the Council of Europe and the European Commission are promoting active citizenship through policies and programmes. The youth research strand of the Partnership programme between the two institutions aims to contribute to the work on citizenship by enabling evidenced-based analysis of the issues at stake in “European Citizenship”. The role of research in this domain is both to reflect more generally on the topic of citizenship and its particular relevance in the European context, and more specifically to enter into dialogue with youth NGOs, youth policy makers and practitioners on the outcomes of European programmes and policies for young people.

The Council of Europe (CoE) has historically been involved in the development of democratic citizenship and political participation both in the formal and non-formal education sectors as well as in the youth sector. In the context of CoE, Human Rights Education (HRE) and Education for Democratic Citizenship (EDC) are closely related. In 1997, a specific project on EDC was initiated, targeting in particular young people to promote their participation in society by equipping them with relevant skills and competences. The Council of Europe proclaimed the year 2005 as the European Year of Citizenship through Education to draw attention to how crucial education is in fostering democratic culture.

In 2004, the Council of Europe published “All European Study on Education for Democratic Citizenship Policies”, prepared by a group of experts from the member states. One of the main conclusions of the Study was that there is a considerable gap between the rhetoric of EDC and the actual practice. The Programme 2006-2009 aims to bridge this gap.

The Council of Europe Programme of Activities 2006-2009 for EDC/HRE aims to promote sustainable policies, support good practice and encourage co-operation between and within the member States. The priority areas are:

- Education policy development and implementation of democratic citizenship and social inclusion;
- New roles and competences of teachers and other educational staff in EDC/HRE;
- Democratic governance of educational institutions.

The European Commission set the 'Promotion of Active European Citizenship' as one of its main priorities for the Youth in Action programme (2007 - 2013). Since 2001 there has been a political focus on young people's active citizenship, supplemented and supported by the YOUTH and then the « Youth in action » programmes, making this link even stronger by promoting activities that nurture young people's sense of European citizenship, declared Natalie Stockwell from the European Commission.

The European Commission 'Youth in Action' programme complements the European youth policy field, through the European Cooperation Framework agreed upon in 2002 by the European Commission and the Member States, as a follow up to the Commission White Paper on "A New impetus for European youth." The European Cooperation Framework, in agreement with the Member States, introduced the 'Open Method of Coordination' (OMC) to the youth field, as a consultation mechanism between the different levels of policy making. This is one of the tools for young people to practice their European citizenship. Furthermore, by adopting the Communication on the active European citizenship of young people, the European Commission consolidated their policy of strengthening young people's participation in democratic life and enabling a structured dialogue with young people.

According to Natalie Stockwell, representative of the European Commission, this represents a double key moment, as it introduces the OMC for youth, and the Plan D (democracy and dialogue), as an overall priority, for Europe.

The Communication on Active Citizenship of Youth People has four parts:

- *Information* - enabling a better access to services, improving the quality of information (counselling, quality guidelines/evaluation), and increasing participation of young people in information;
- *Participation in democratic life* involving:
 - Participation in *civic life* through structured dialogue, consultation, support active participative structures and networking;
 - Participation in *representative democracy* by implementing measures to increase participation, using the ICT to facilitate voting, and introducing debates on voting age;
 - *Learning to participate* by finding synergies in education, increasing the opportunities for youth to debate and decide within the school, education and training of OMC, and increasing schools' recognition;
- *Active participation in development of the EU* in policy shaping, which enables young people to take part in the EU decision making - at all levels - from local to European processes, and calls for a better coordination at the European level;
- *Governance of the OMC*, which after a lengthy debate reached an agreement on developing indicators for participation, and - although there is still some hesitation in relation to how feasible is to evaluate participation in the different contexts - this agreement represents an attempt to provide tools for assessing participation.

The three themes for a structured dialogue are: social inclusion and diversity (2007), intercultural dialogue (2008) and perspectives for continued cooperation in the youth field (2009).

The Partnership between the European Commission and Council of Europe in the youth field has been working on formulating and run non-formal educational activities on the topic of European citizenship.

The Partnership based initially on three pillars (Youth Training and Quality in Training, Euromed and Youth Research), merged in 2005 into one framework agreement dealing with: European Citizenship and Human Rights Education, Inter-cultural Dialogue, Visibility of Youth Work, Youth Research and Better Knowledge of Youth, and Youth Policy Development.

European Citizenship has been a priority since 2000. Over the past years the following developments have been accomplished:

- Publishing T-kit on European Citizenship;
- Publishing an issue of the Coyote Magazine on European Citizenship;
- Designing a range of training modules on European citizenship with different focuses (participation, human rights, European institutions...);
- Development of a curriculum on European Citizenship Education;
- Forming a group of trainers carrying out regularly training courses based on that curriculum.

In the coming years European Citizenship Education will continue being a priority.

Thematic background - rationale of the research seminar

The collapse of Communism and the period following it in the 1990s led many scholars to proclaim the “end of the nation-state”. The growth of economic globalisation and the rise of multi- and trans-national companies, organisations and institutions in this period also lent considerable support to the thesis that the era of nationalism had come to an end. In this atmosphere, it was widely believed that the strengthening of the political dimension of European Union would contribute to loosening the negative dimensions of national allegiances and increasing the sense of European identity among the populations of Western Europe and the former accession countries.

However, political factors over more than a decade, such as the Balkan wars, the attacks of September 11 2001, but also the presumed crisis of multiculturalism and the development of consolidated European immigration policies have led many to see this as premature triumphalism. Since the beginning of the twenty-first century, an alleged sense of human insecurity seems to have rekindled national identities and dampened federalist dreams. Despite the greater knowledge of the world and the increased possibilities for travel afforded by the conditions of globalisation, there appears to be a paradoxical retreat to the national, or even the very local level. This can be witnessed both in the rise in far right-wing extremism, but also in the apparently more benign “reclaiming” of national identities as a source of individual pride.

The picture is complicated by the fact that a number of young people see economic policies made at European level, in accordance with general global trends, as contributing to increased insecurity in the labour market and the withdrawal of workers’ rights. The consolidation of immigration policies across the member states of the European Union is also seen by some as leading towards the building of an ever-fortified “fortress Europe” that risks becoming an exclusive club closed to the outside world. This partly explains the

rejection of the European Constitution by a number of young people in France, the Netherlands and even Luxembourg, apparently demonstrating their preference for European programmes and policies that promote social inclusion, professional integration, active citizenship, mutual understanding and solidarity.

Political and institutional concern with citizenship stems from the perception that there is a growing apathy among citizens, including the young, reflected mainly by the growing tendency not to participate in elections or the fall in the membership of political parties, trades unions and NGOs. However, several researchers, particularly those in the youth field, have pointed out that what is perceived as political apathy may actually indicate that the focus of participation has shifted. Whereas participation in political life was gauged by assessing electoral turn-out and the membership of association and parties, it is realised today that participation is more fluid and not always as evident. The Internet, for example, has become a major site for the engagement with politics, an engagement which may appear to take on a more passive dimension, but which in fact may represent a new means of organising across communities and borders. It is clear that, because of this fluidity and the multiplicity of the forms taken it is becoming more and more difficult to harness participation to the political needs of institutions. What it means to be an active citizen is harder to define because we no longer can rely exclusively on the old tools for measuring the degree of participation. Evidently, new tools are necessary to evaluate what participating actively in society and politics means today.

To assess what active European citizenship means to young people in Europe it is necessary to question to what extent it can work in practice when not everyone shares the same rights. The exclusion of non-citizens, many of them born and brought-up in Europe as children of immigrants, as well as the status of undocumented migrants and asylum seekers raises important question for the definition of European citizenship. Research is needed on the intersections between competing - ideological and concrete - definitions of citizenship: how can European active citizenship be given meaning beyond the core group of actual citizens and spread to include all those living in Europe, including the states comprising the Council of Europe well beyond the boundaries of the EU-27.

A debate on active European citizenship would be incomplete without analysing the role of municipalities, regions, schools, regional or local youth councils in promoting active European citizenship. *How can debates be organised from the local to the European level, to ensure timely and effective input from young people to debates in European fora? Does giving young people such local spaces to discuss the European agenda contribute to reinforcing their sense of European citizenship? How to assure that these debates are inclusive, diverse and bring together different partners dealing with issues relevant to youth policies?*

Seminar description

Aim and objectives:

In light of the thematic rationale, and considering the work of the Council of Europe and the European Commission towards the promotion of active citizenship and participation in democratic life, the aim of the seminar was:

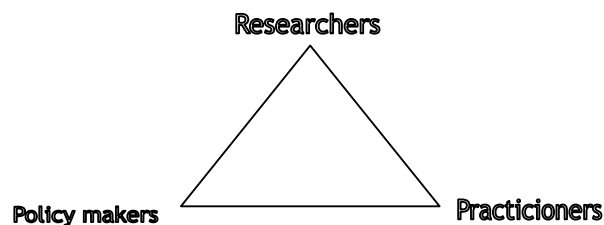
To examine the contemporary meanings and understandings of citizenship and the ways they are used, *in relation* to the European youth field and (its impact on) the larger society.

More specifically, the objectives were:

- To contribute to building a holistic picture of the issues at stake in current debates of active European citizenship and young people.
- To facilitate a dialogue and cross-fertilisation of ideas between the youth research, practice and policy-making on the issues of active European citizenship.
- To explore the challenges of migration, representative democracy, civil society, formal and non-formal education practice, social policies, minorities and youth participation in civic life, citizens/non citizens in relation to European citizenship.

Participants of the seminar

The seminar gathered a group of interested researchers, practitioners and policy-makers whose work involve the current debates of European citizenship. This triangle ensures a greater cross-fertilisation of ideas between the academia and practice, and at the same times feeds the practice and policy-making with the necessary evidence for their work.



In particular, the seminar involved:

- Researchers interested to contribute to the development of thinking in the specific field of youth with regard the seminar themes;
- Practitioners who have theorized and contributed to the conceptual development of the seminar themes;
- External experts with a capacity to challenge the current views and practices on the seminar themes by introducing, for example, new global perspectives;
- Policy-makers responsible for the implementation of measures and programs related to active European citizenship.

Format and structure of the seminar:

The format of the research seminar was divided into three main blocks.

The first introductory block involved presentations of the concept, context and the theme of the seminar by the institutional representatives from the Council of Europe, the European Commission and the Partnership, as well as the organisers of the seminar. It included a reflective exercise that stirred the thinking on 'what it means to be and not to be a European citizen' and was followed by a Key note speech by Supriya Singh on the theme of 'A Post-Colonial Critique of European Citizenship: A global challenge?' complemented by a short introductory debate.

The second block consisted of four thematic panels:

- Constructing European Citizenship: Meanings and Understandings - Panel 1
- To be or not to be? - Citizens or non-citizens? - Panel 2
- Young people and participation in civic life - Panel 3
- Citizenship in (formal and non-formal) educational practice - Panel 4

Every panel was chaired by a specialist on the theme, who introduced the topic of the discussion of the panel and the logic of the selected research. Each panel was composed of three to four panellists who presented their findings in a sequence of two or three research papers, which was followed by a discussion. At the end of each panel, the most important ideas were summed up and conclusions drawn.

The third and last block consisted of an exercise enabling further cross-fertilisation of thoughts between the participating experts highlighting some of the main ideas that emerged during the discussions. The final presentations of these were followed by the closing remarks of the institutional representatives.

Debated Issues

Reflections based on the Key Note Input on the theme 'A postcolonial understanding of European Citizenship'

European Citizenship is derivated in the acquisition of citizenship status;

In case of conflicts between citizenship rights and duties attached at the federal and the sub-state level, it is the national citizenship that will take priority. (The Question of Subsidiarity);

National citizenship expresses the stronger identity;

European Citizenship is an 'Elitist' idea;

Many people in Europe do not understand the way in which European citizenship works. The democratic model that the EU espouses is something that the Europeans cannot recognize easily;

European citizenship is often confused with the citizenship in the European Union - although there is a general agreement that European citizenship goes beyond the border of European Union, the borders of definitions are somehow blurred;

Lack of Accountability. The EU does not have a separate legislative or executive branch: inadequate institutional architecture commission, parliament, European council, decision-making system, etc.;

Not built on democratic foundation. Though the creation of the EU has allowed the war torn continent to tackle integration more pragmatically, EU's fundamental problem is that it was not built on a democratic foundation;

Limited political space beyond the state. European integration has opened up political space beyond the state that minorities can occupy. Unfortunately this space remains limited and that EU and other European institutions remain largely intergovernmental in nature;

Absence of community feeling in Europe: Crisis of European identity;

Identity originates in a 'community'. Europe is extremely heterogeneous for that kind of a community to evolve;

Challenges from the East. Cross border and inter state cooperation, socio-economical cohesion, etc.;

Muslim Communities in Europe. There is in Europe a growing perception of Muslims as a homogenous group, inherently fundamentalist and violent, with little or no internal heterogeneity in terms of cultural, geographical or ideological orientations. While cultural diversity may be acceptable, an excess of such difference within a society -i.e. large Muslim population in certain areas - can be destructive and imperil the internal security of the state.

Recommendations in relation to the conceptual understanding of European Citizenship:

- 'Gradual evolution' rather than 'imposition' of European Identity;
- Emphasis on shared ideas and values rather than on a common identity;

- Generate broad-based consensus on the issue of European Citizenship;
- Mutual recognition of member's identity;
- Continue with programs like INTERREG, the cross border initiative of the EU;
- Create trans national civil society and unified education system.

The global, or at least non-European, “look” at European citizenship brought up a lot of challenges and questions that were further discussed throughout the seminar.

The discussions in the four panels embraced the different trends and challenges on Active European Citizenship and debated them in line of the specific themes of the panels.

In the presentation below you may find a brief introduction to the respective panels, followed by highlights of debated issues gathering the most important outcomes.

Panel 1: Constructing European Citizenship: Meanings and Understandings

Contemporary understandings of citizenship tend to consider it a status (in terms of rights and responsibilities) and a social role (in terms of active participation in society). This active citizen participation takes place in four dimensions - social sub-systems: the economic, the social, the political and the cultural one.

The notions of identity and “senses of belonging - identification with a community” articulate the connection between the individual and the collective dimension of citizenship.

Recent and new phenomena such as: the collapse of Communism, the European integration, the economic globalisation, the Balkan wars, the attacks of September 11 2001, the presumed crisis of multiculturalism, etc. challenge constantly the already complex, dynamic and multidimensional contemporary approaches to citizenship.

This panel explored through three different papers some of the implications of these European and global events. By doing so, it contributed to the ongoing “construction and enrichment” of the notion of European Citizenship, its meanings and understandings.

Debated Issues:

The short summary below cannot in any way represent the richness of the debate that took place following the presentations in Panel 1, which explored many different aspects and went into a variety of directions. Although no formal conclusions were reached, the following issues of attention were recorded.

Re-visiting history

The starting point of the debate was that history is something to assume as a whole to learn from it. Consequently it is needed to know about history. But history is too often explained through dates of wars and occupations. Therefore, it was argued that underlining the positive examples of cooperation is an interesting idea in terms of European Citizenship Education. This should not mean forgetting about the “uncomfortable” events from the past though.

In the line of the input from Tamara Ehs, it was considered necessary to explore the demystification of the nationalist constructions of the past. And, taking into consideration the past, to look at the future in terms of *common civic concern*.

In the history of Europe there might not be any myth; myths might not be needed. But some participants mentioned that in terms of European Citizenship it is important to refresh some key historical references: Europe was built against fighting, based on a dream of peace. And the threat of war is there.

It was mentioned that in terms of European Citizenship, it might be helpful to analyse the existing different interpretations of our common history, between different understandings of nationalism and the discourse developed by the European nation-states.

Civic Concern

The idea of “Civic concern” is considered relevant for the debates on European Citizenship. Assuming responsibilities that go beyond the scope of an individual promotes participation. But it was expressed that in relation to European Citizenship, Civic concern should be understood in a broader sense. Civic responsibilities should be extended, from the ones affecting directly the citizen personally, to those that express the citizen’s interests, values and political opinions, such as fight for justice or rights in other parts of the world.

European Citizenship and emotions

Blinding emotions in relation to nationalism and the past are often dangerous and misleading. However, passion and the emotional expression were considered important and have to play a role in Education for European Citizenship. Non-formal education is not just cognitive but as well based on attitudes and values. Practitioners underlined that the emotional dimension has a key role in the identification with a community; it represents an inspirational drive and a realisation of a certain vision.

Therefore, the question of how to learn from and with emotions seemed to be very pertinent for the educational practice.

“Europeanness at breakfast”

Visions and illusions are important but in relation with the real concerns of the European Citizenship some questions were risen “What do European young people expect from Europe?” Is the European Union, for example, solving certain issues more efficiently than the nation states would? In the UK more young people vote for “Big Brother” than in European elections. Is Euroscepticism an appropriate “indicator” of European citizenship?

According to the Euro-Barometer, employment, social inclusion, the fight against social exclusion, peace and security are the biggest concerns of EU Citizens. These indicators were considered important. At the same time it was mentioned that it would be misleading to identify “Europeanness” (as the adherence to a common project under construction - Europe) with the distant relation of citizens with the European institutions.

What is “European”?

Any discussion about European Citizenship brings into question “what is European?” Or being more precise “what is exclusively European?” “what is particularly European?” “what is specifically European?”...

The debate showed that Europe has no clear boundary: geographical, historical, institutional, political, ethical, religious... Certain characterisations of Europe (Europe = European Union or Council of Europe, Europe = Democracy + Human Rights, Europe = Christianity...) are in the best-case simplifications and in some cases interested negotiations of its diversity.

As it is Europe, European Citizenship (as a status and as a social role) is “under construction”, it is shaped and defined by the citizens. In the shaping of its understandings some institutional and political realities have a particular importance: the European integration, the political-legal status of citizen in the EU...

Without ignoring them, it is considered important to keep an “open and self-questioning” approach to European Citizenship considering very particularly the complex and diverse identities. This is specially relevant due to the “non-exclusivity” of the basic values behind European Citizenship (human rights, democracy and social justice) and to the growing co-responsibility and interdependence with the rest of the world.

It was mentioned that even the most open approach to European Citizenship is associated with the notion of “the other”; the individual, group, community or country that by history, social background, dissidence, choice, geography, exclusion... will not identify himself and/or will not be recognised as part of Europe.

Panel 2: To be or not to be? - Citizens or non-citizens?

Despite the fact that the notion of Citizenship is generally understood in terms of active participation and inclusion in the society, the legal and institutional implications of citizenship are too often the reason, the “excuse” and the catalyst for limiting or conditioning the rights and opportunities of some people and social groups in Europe.

What makes the European citizenship European? When re-thinking European Citizenship, who is “the other”? Who does one consider as the non-European citizen? (perhaps also who is a European non-citizen?...) This panel debated some of these questions with the help of three presentations.

The debate may have not covered the complexity of all the issues raised, however, a dialogue represents a process of identifying and a process of excluding. It is naturally easier to state who is “the other” than to define who we, European citizens, are. The notions of European Citizenship and of “otherness” linked to it, depend, often, on the actor that defines it.

Debated Issues:

Who is an “immigrant”?

Who defines terms such as ‘immigrant’, ‘other’, ‘refugee’?

Usually it is the receiving countries that define the terms of how they relate to “the others”. In spite of the existence of the legal terminology, the immigrant is often referred to as a guest worker or an asylum seeker. Moreover, a distinction between the “western immigrants” and the “real immigrants”, so to say ‘white’ and ‘coloured’, or eventually ‘Christian’ and ‘Muslim’ is a reality.

On the other hand, “immigrants” normally define themselves by their nationality or country of origin and only sometimes as part of the foreigners of the receiving country.

The second generation would naturally not identify itself with “immigrants”. However, their identification with one group does not exclude the existence of other identities. Different aspects or characteristics of their identity become more apparent depending on the context and life situation.

Integration - inclusion

The policy makers of the “receiving countries” look after the “integration” process of migrants. This implies helping the migrants with learning their national language, helping them find employment and helping them adapt to certain social behaviours and standards.

From the point of view of migrants, it is more adequate to talk about “inclusion” or “possibilities for participation” in civic life. Without questioning the importance of the language skills or of having a job, other competences developed for example through voluntary work have proved to be very important for inclusion. It remains to be seen however in what ways young people from low educational background, who are striving to afford the same life as all the other youngsters have, can be motivated to join the volunteering.

But if we talk about social inclusion, we are not just talking about migrants. For instance, a piece of research in the UK demonstrated that in some areas, the most disadvantaged groups are young men from white families. Cultural and religious factors certainly influence the “inclusion” processes, but social exclusion seem not to be primarily about migration background or religion. The main social and educational challenge is to provide opportunities for young people to participate in civil life by providing them with access to appropriate education and social welfare.

Social participation of immigrant communities vs. representation in political life

Immigrant communities, or the new national communities, are often organised in diverse social and political initiatives. However many of these *new* community organisations lack a centralised body, which would enable them a better representation in the decision-making in the place where they live.

Islam and Europe

It is a known fact that the growth of religious secularism goes hand in hand with the strengthening of religious identities and even religious extremism. The sociology of religion shows that although the religious practice has decreased, when considering the values, religion still has an important influence in the European discourse.

In what ways do Muslims consider themselves and are being considered as “European citizens”? There are certainly challenges for Muslim minorities in Europe, however these are mainly linked to their citizenship status and to the recognition of the cultural difference and diversity. The question of Islam is biased; for instance, the question of the veil was not created by Muslims, but by politicians.

There is no inherent ideological or ethical “contradiction” between being Muslim and being a European citizen. The best proof of it is the existence of a large majority of moderate Muslims (less visible than the radical) living in Europe. Just fundamentalism and radicalism present in all religions are incompatible with the value-based notion of European Citizenship, as it undermines the basic freedoms and human rights.

Looking at the “compatibility” of Islam and Europe, in terms of states, the integration process of Turkey - which went through a “forced” secularisation - the critics and demands are related more to democratisation than to secularisation.

European Citizenship and otherness

Initially, the discourse around European Citizenship was developed around the slogan of providing ‘European citizenship for all!’. In this line, some “well-intentioned” approaches were created that put all the ‘migrants’ to the same ‘box’ or category without distinguishing among them. This in theory was supposed to promote social inclusion and equality. However, in reality, in dependence of the country of origin, and therefore economic status, religion and race, migrants were and continue being treated differently. While some migrants have the opportunity to nurture their identities and develop their new senses of belonging by having rights and civic responsibilities, many of the migrant communities lack that.

European Citizenship is about enabling and improving access to rights, as well as about developing senses of identity and belonging. All these three dimensions, of belonging, status and identity, act together and should be therefore considered as a whole.

European Citizenship needs to be considered in all its complexity; recognizing diversity and basing itself on social inclusion, fundamental freedoms and human rights. As a value-based framework, it facilitates social interaction of individuals, social groups, states and supranational structures, and as such it encourages an inclusive approach towards the people who live in Europe. It is impossible to have an exclusive approach to European Citizenship.

Panel 3: Young people and participation in civic life

European citizenship is related to participation and the active role young people can play in society. Participation in civic life traditionally refers to participation in representative democracy at different levels (from local to European). Nowadays it is also, or even primarily, understood by many as taking an active role in associative and community life, organising activities, debates, projects etc.

Indeed, young people’s interest in traditional forms of politics and political parties declines. But there are new forms of political engagement which complement, challenge and at times substitute the more traditional ways of participating. Young people are more interested in one-off issue politics on a global level, such as: anti-war protest, anti-capitalism/ alter-globalisation, animal rights, gender equality, the environment and world peace. They trust more new social movements than political parties.

Young people who are disengaged from politics are frequently those who have not had the opportunity to “learn” (about) democracy and political engagement, those who are more vulnerable to peer education into extremist and violent political movements.

This panel explored the current trends and challenges of participation - in relation to European Citizenship - and the strategies which could foster it.

Debated Issues:

Sense of Community and Belonging

Belonging to a group, a community, represents the basis for social and possibly also political participation in terms of membership and the feeling of being part of a community, possibility to influence by building a relationship, integration and fulfilment of needs and shared emotional connection. In parallel to the strengthening processes of individualisation and consumer behaviour in European societies, developing a sense of belonging and community influences strongly young adolescents' participation and involvement in society, as well as contributes to participation in political life in adulthood.

Social Well-Being

Participation of young people in voluntary activities, in social, cultural, recreational events and activities contributes positively to young people's development and their 'social well-being'. By learning social competencies and developing a sense of community, this so-called 'positive youth development' plays a role in social integration, social contribution, social acceptance, social coherence and social realization of young people.

Sense of engagement

Education, social background, gender and age influence ways of young people's participation in society. While young men in Flanders either tend more to be politically engaged or on the other hand, not engaged at all, young women tend to rather explore the alternative ways of expressing their political views and stands. It is however clear that these may not be as influential as the traditional ways of engagement, and may not contribute to the necessary changes young people, in particular young women and vulnerable groups, may want to see in their societies.

Access to participation in civic life

Discrimination and prejudice are still a reality for many young people who are somehow different from the others. In particular, LGBT young people are one of the most vulnerable, as they are often discriminated by their own communities and families and have limited access to religious, social and civic life. In addition, many young people face multiple vulnerabilities, which restrict even more their possibilities to participate. Although examples of good practice through awareness raising and education are available in most countries, mainstream policies and changes in the educational curricula stay behind.

Institutional methods enabling participation in civic life

Based on an in-depth reflection of the Open Method of Coordination, as a mechanism for young actors to contribute to policy-making, opportunities for participation in decision-making processes were addressed. Issues of inclusiveness, representativeness, relevance and feasibility were raised and discussed in light of real possibilities for young people's engagement in civil life, and their opportunities to contribute to addressing issues at the European level. Needs for widening opportunities and complementary participatory mechanisms were expressed.

Panel 4: Citizenship in (formal and non-formal) educational practice

There are various countries, where citizenship education represents a significant part of the formal and non-formal educational practice. Furthermore, citizenship education or civic education subject is the place where non-formal education can meet with the formal curricula contributing in an active manner to stimulation of participation and strengthening of citizenship and European citizenship in particular.

Since 1998, exploring the notion of European citizenship and citizenship education has been a specific concern and focus of the Partnership agreement. Through support of youth training on the theme of European citizenship, as well as the recent initiative of developing of a European citizenship curriculum for future training, the Partnership contributes to the awareness raising on how to act in the context young people live in and help them develop necessary skills and attitudes to work actively for social change.

Furthermore, the Council of Europe is running a programme of Education for Democratic Citizenship since 1997, aiming at developing a coherent approach in informal, non-formal and formal education context by designing a framework and implementing policies and relevant strategies in the different education fields.

This panel looked at different experiences of citizenship education in Europe, and reflected on the realities, impact and future perspectives of citizenship education.

Debated Issues:

Obstacles for participation

In order to become good citizens, young people should have respect and good relationships with their peers and with the environment they live in. But young people live in the atomised world, in a kind of virtual world that reinforces individualism. Many young people live in a culture of silence, like domesticated.

Social well-being is very important and it often constitutes a precondition for participation. This should be considered, especially when working in disadvantaged contexts with educational programmes on Citizenship Education.

Education for active citizenship

Education implies changing participants' behaviours during the educational process. This change of behaviour, both in the formal and non formal education programmes, should be in line with the aim of promoting participation of young people in the society, and should enable young people to learn how to participate.

Learners, in all educational programmes, should be consulted and have an opportunity to co-decide with the management of schools on their educational programmes. There should be more power sharing in relation to education. Decisions should be made by all citizens and particularly by the ones directly involved in the educational process.

There is a need to strengthen the social and cultural competences and move towards a culture of learning to learn. A new methodological understanding of learning should be promoted, and blended learning should be strengthened. It should combine different sources, elements and methods.

These changes require participation of the different actors in the curriculum development and/or reform at national and regional levels.

Involving different partners

When considering Citizenship education programmes, different partners and institutions should be involved at local level: NGOs, schools, family, local authorities.

A possible way how to work in partnership is the so-called “Community work” - assessment of community method. It implies identification of issues, a public debate on possible challenges and the specific actions to deal with the issues, involving all the stakeholders. Another way mentioned was the civic assistance in peer learning, where young people accompany their peers who have to face a problem. Through these practices, participation becomes a way of promoting social change and social inclusion.

It has been discussed that the role of family should be strengthened among the actors of the education triangle that represents schools, youth organizations and other NGOs, and family. Parents have a coaching role, when educating children on how to live in their community and give the first basis of citizenship education. They are the role models for young people, especially for young women. At the same time, there are generational issues that need to be addressed, in particular among migrant communities.

When involving different partners, it is important to have a balance between communities, interests groups, representatives of the different groups and minorities.

Final Observations by Participants

Meanings and understandings of European Citizenship

European Citizenship should be based on values that inspire passion and motivation among young people as well as strengthen the sense of belonging, the notion of goodness and the celebration of diversity. At the same time it needs to provide space for stereotypes and prejudices to be challenged, and the otherness to be expressed and cherished. Developing and nurturing European citizenship should become part of the civic concern.

In order to achieve this, citizenship shall be more endogenous, with both intrinsic and extrinsic focus. At the same time European Citizenship should not become a blueprint, which everyone needs to follow, it shall be authentic but self critical, allowing everyone to be part of it. As such it should enable value sharing and strengthen dignity and self-construction. Education on European Citizenship shall be integrated in early education programmes.

Furthermore, there should be more political debate around it with politicians and political actors, in order to debate policy constructions.

Citizens and non-citizens

Migration is an important issue in relation to citizenship. It is to be considered that migrants in general represent a very diverse group, and are not limited to a specific characteristic. Usually migrants fluctuate between the citizen and non-citizen reality both in their country of origin and their country of new residence, where they often have a ‘non citizen status’. This is not only characteristic for migrants, but for all those who suffer from discrimination and exclusion.

Migrants may identify with their country of origin as they may identify with European Citizenship, as multi-dimensional or multiple identities are a reality for most of them. Yet European Citizenship is not the citizenship in the EU. European Citizenship should provide possibilities for integration without necessity to assimilate.

While doing so, the process of integration should not be criminalized as it is in many countries. Diversity shall be promoted and difference shall be recognized.

Participation in civic life

There is a need to strengthen the awareness and the exchange on what is already happening on the regional and local level in terms of existing practices. The initiatives shall be invited to take part in a forum that would develop strategies for multiplication and improvement of the existing activities. For instance the existing structure of twin town exchanges at the local level could be used to increase participation, citizenship education and exchange of young people and not be limited to mutual visits of local politicians.

Furthermore, it is important that decisions at the high policy level shall be made more tangible for young people, providing them with a discussion setting with the local media.

ICTs and in particular the Internet can be very useful in increasing young people's participation and spreading the news and disseminating existing achievements as good practices, as people want to join what is successful.

Youth policy making shall be made with and not for young people. Local decision makers should go to schools and to concrete gatherings of young people to ask for direct feedback, consult ideas before implementing them.

In relation to (youth) policy indicators, young people shall be given a voice in the designing them, as this is beneficial to their quality and may represent an important part of the young people's learning and practising of their citizenship.

Micro and small-scale projects represent an important tool for improvement of participation rather than of social control. As a result, the mechanisms shall be appropriate for young people to be able to use them, and not - as it is often the reality - discourage any kind of participation by being so complex and bureaucratic.

Adequate materials, handbooks, tool kits, guides targeted at social actors are key for strengthening European Citizenship. These shall disseminate and celebrate good practices and motivate others to develop their own activities.

Awareness of the use of language for challenging stereotypes in everyday life and challenging the ambiguity in a way that people can relate to it are crucial and should be trained and recognised as a specific skill.

Role of families in doing so shall be strengthened, for instance by providing coaches for families, as family can be seen as a pre-condition for democratic participation.

Educational practice

Mapping and monitoring of existing practices is yet to be strengthened through research programmes, study exchanges as well as publishing. Some of the practices shall be integrated into the European Citizenship curriculum that should represent an integral part of the general civic education subjects, practices and programmes.

All educational activities need to be adapted to the different needs and capacities of the different groups of young people. It is crucial to link the daily concerns and problems of

young people to European Citizenship. Young people need to be inspired and liberated through this type of education.

On a practical level, support for a better integration of formal and non-formal education is needed, especially in places where institutional educational reform at the national level is not taking place.

Other reflections

Participants appreciated the multidisciplinary approach of the seminar, as well as the possibility to discuss the topic with policy-makers and practitioners. This reciprocal feedback that took place during each panel overcame, in all participants' opinion, the usual theory-practice divide.

The conceptual development of the seminar as well as the unusual variety of methods used was highly appreciated by many of the researchers, some of whom experienced this more non-formal manner in practice for the first time.

Although all issues were considered as relevant, interesting and needed to be addressed, a few participants expressed that overall too many papers were presented, and that some of the debates could have been better structured and focused on the key questions. Still many viewed that the seminar enabled them to develop a genuine insight into European citizenship from a variety of perspectives.

Final Observations by Institutions

The main concern should not be to try and come up with a precise definition of European Citizenship on which everyone can agree. The importance is to set **a frame, develop a common understanding**.

European Citizenship differs from **EU citizenship** to which a precise set of rights and obligations are attached. European Citizenship, or rather European identity, is linked to a sense of community and belonging. It is built around common values of tolerance, solidarity and freedom.

Freedom is essential to respect the **diversity** in a society and consider it as an asset, a resource, an opportunity. Europe is rich of its diversity. Cultural and ethnical diversity should not be seen as a source of potential problems and conflicts. The socio-economic situation youngsters are facing today is the big challenge ahead.

European Citizenship cannot be approached by excluding - i.e. "we versus the other"- but by respecting differences and facilitating inclusion through sharing **common values**.

2007 is the **year of social inclusion and diversity**. A youth event will be organised in Cologne on 14-16 April around this theme ("equal opportunities and participation for all young people"). This should lead to a Council resolution on social inclusion and diversity before the summer break, which will enable progress on the issue.

In an **active citizenship context it is important to underline that Europe is what we put in it**. The structured dialogue organised at European level and reinforced by the adoption on 20 July 2006 of the Commission Communication on active European citizenship of young people (subsequently endorsed by the Council in a resolution of 14 November 2006), should

be used to this end as a privileged tool by young people and relevant actors in the youth field.

This **dialogue on European issues should also be put into practice on the local level**. It should be associative i.e. involve all actors relevant to the youth field (young people and their NGO's, neighbourhood services, citizenship foundations, youth city councils, schools, youth workers, youth researchers, ...).

In the discussion on citizenship and European citizenship, special attention should be given to **citizenship education**. Not only in schools through formal curricula, but by promoting opportunities to learn to participate by participating, in or outside schools: the younger the better. Being an active citizen should become a natural way of behaving but it needs practice

The cultural scene plays a role in fostering active citizenship and social inclusion: culture and creativity is a fine vehicle towards self-esteem and social inclusion. This will be high on the European agenda in 2009.

The Seminar showed that active, democratic and particularly European Citizenship is a relevant key priority of European Youth Policy; this affects as well the Partnership activities, in the past, in the present and in the future.

The Partnership has identified some further needs with regard to the promotion of European Citizenship and young people:

- The need to develop a **shared understanding of the notion of European Citizenship** in all its inherent characteristics and dimensions being it:
 - political, social, cultural, economic;
 - legal;
 - conventional, unconventional;
 - participatory, democracy-related, dissident;
 - beyond EU.
- The need to develop, improve and reinforce participation and decision-making tools and instruments which foster European Citizenship such as:
 - a **structured dialogue** between main partners and stakeholders;
 - **participation strategies** in different settings (schools, work, leisure...);
 - the **open method of coordination**;
 - **co-management and co-decision approaches**;
 - **exchange of practice, strategies and ideas**.
- The need to develop **better educational and youth work concepts, tools and practice**, for instance
 - tool-kits for learning, training and youth work activities;
 - holistic approaches in formal, non-formal and informal learning;
 - blended learning in all settings.
- The need to produce and provide **more knowledge and a better understanding of these issues**, particularly through:
 - research and studies;
 - exchange and dialogue.

The following themes were identified for further exploration:

- The controversies around:
 - European patriotism;
 - Euroscepticism;
 - Mystification - demystification;
 - Utilitarian view of EU-membership;
 - Dimension of social control;
 - Domestication vs. liberalisation;
 - Emotional dimensions, passion, illusions, aspirations.

- Connected to the different socio-political realities, the ideas on:
 - Diversity and otherness;
 - Dignity;
 - Well-being;
 - Sense of community and of belonging;
 - Inclusion / exclusion;
 - Integration of all, particularly of migrants, asylum-seekers, minorities, lower social classes, specific groups such as LGBT and disabled.

Follow-up

For the Partnership the outcomes and recommendations of the seminar mean:

- Integrating the identified needs (see before) into an extended work programme.
- Communicating the recommendations to the various stakeholders in youth policy, youth research and youth work.
- Reinforcing networks and debates around the wider topic of Citizenship with special emphasis on the European dimension.
- Producing further knowledge and encouraging further discussion on the relevant topics raised in the seminar.

ANNEX 1: Programme of the seminar

Thursday, 23rd November 2006

Morning

- Introductions:
- Welcome *by Hans-Joachim Schild, Coordinator of the Partnership*
 - Introduction of Participants, Chairs, Preparatory team
 - Setting the Framework by:
 - the CoE (*Yulia Pererva*)
 - the European Commission (*Nathalie Stockwell*)
 - the Partnership (*Hans-Joachim Schild*)
 - Presentation of the Seminar: Objectives, programme...

Exercise: “I am / (not)/ (more or less) European Citizen because...”

Key Note Input: “A Post-Colonial Critique of European Citizenship: A global challenge?”
by Supriya Singh, Institute of Peace and Conflict Studies, New Delhi, India

Afternoon - Panel 1: Constructing European Citizenship: Meanings and Understandings

Chair Person: Miguel Angel García López

- “European Citizenship between sentiments and universal rights”
by Jan Dobbernack, Germany
- “Theoretisations of European identity: The case of eastern European countries”
by Oana Balescu, Romania
- “No myth - No love? - European identity beyond emotions: Civic Concern”
by Tamara Ehs, Austria

Friday, 24th November 2006

Morning - Panel 2: “To be or not to be? - Citizens or non-citizens?”

Chair Person: Rui Gomes

- “The approach of the Netherlands towards immigrants: cause of ‘exclusion?’”
by Syuzanna Vasilyan, Belgium
- “The effect of citizenship status on political action, participation of immigrant youth living in Germany”
by Meral Gezici Yalcin, Germany
- “The culture of Islam and the concept of European Citizenship: antagonism and compatibility”
by Emin Amrullayev, Azerbaijan

Afternoon - Panel 3: Young people and participation in civic life

Chair Person: Ditta Dolejšiová

- “Participation of young people in civic life: the role of sense of community”,
by Elvira Cicognani, University of Bologna, Italy,
- “Engagement in political action, survey results”
by Bram van Houtte, Belgium

- “Limited access to active citizenship: the case of young LGBT people”
by Judit Takacs, Hungary
- “The participation of organized civil society interests in the open method of coordination as the new avenue for the EU input legitimacy”
by Kamila Czerwińska, Belgium

Saturday, 25th November 2006

Morning - Panel 4: Citizenship in (formal and non-formal) educational practice

Chair Person: *Marta Mędlińska*

- “Choice, Voice and Engagement: An exploration of Models, Methods which promote active Youth Citizenship in the new Europe”
by Terry Barber, University of Dundee, Scotland, UK
- “Democratic Ideals and Practices, Utopian or What? School Effects on political attitudes among upper secondary school students in Sweden”
by Tiina Ekman, Sweden
- “Strengthening Opportunities for Citizenship Education: Examples from practice”
by Franziska Süllke, Germany

Afternoon

Drawing conclusions

Final discussion

Evaluation of the seminar

Closing of the seminar

ANNEX 2: Abstracts from papers presented during the seminar

Panel 1: Constructing European Citizenship: Meanings and Understandings

Chaired by Miguel Ángel García López

Abstracts of presentations:

A) “European Citizenship between sentiments and universal rights”, based on the input by Jan Dobbernack, Free University Berlin, Germany

A statement attributed to Jacques Delors says: “no one falls in love with a common market”. But, do we require a sentiment such as *love* in order to further civic commitment, active participation and an internalisation of European values beyond the common market? Isn't love a stance reserved for outdated notions of how individuals relate to their overarching polity, i.e. patriotic feeling towards the nation-state?

The debate on potential virtues and dangers of patriotic sentiments can inform the approach towards the concept of European citizenship in civic education.

The benefit of non-exclusive forms of patriotism consists in their potential for rendering civic values tangible to young people and conveying a sense of their immediacy by drawing on principles, (hi)stories and role models present in the respective national contexts. But there is the danger of grounding citizenship education and active participation in particular - non-universal values, such as human rights, argues Dobbernack.

Contemporary approaches towards citizenship are situated in between, on the one side, notions of universal values and, on the opposite, the reference to shared identities predominantly conceived of through cultural affinities.

This contrast may be unhelpful if we consider it a dichotomy of mutually exclusive viewpoints. However, it becomes crucial in terms of creating awareness for the in-betweens of European Citizenship Education. Citizenship Education faces the choice of appealing to issues of identity or issues of universal rights - or, above all, how to appeal to both of them at the same time. Consequently, the intricate task of non-formal Citizenship education is to find ways that take the best of both worlds in order to provide points of passionate identification situated within ideas of universal human rights.

B) Theorisations of European Identity: The case of Eastern European countries, based on the input by Oana Balescu, University of Bucharest, Romania

The issue of European integration arose in Central European countries after the collapse of the communism in early nineties. The discussion about the European integration emerged in relation to the practical realities such as the formal integration criteria. But, besides this, there were other issues to be tackled, issues that previously could not be touched, such as: identity, citizenship, or nationality.

During the European integration process, many scholars enquired about ways how the former communist countries would find their place in the already started European project.

European Identity in Relation to National Identity

As a group of researchers argued in their research (Antonia M. Ruiz Jimenez, Jaroslaw Josef Gorniak, Ankica Kotic, Paszkal Kiss, Maren Kandulla, 2004) national and European identity are compatible because they are considered as identities of a different level, bearing different meanings. The fact that Europeans continue to feel, primarily the national identities might facilitate the fusion of the type of European identity that is being currently resisted by some member states, as it expresses their concerns that their sovereignty and the loyalty of their citizens may be eroded.

National Identities in Central and Eastern Europe and their Views about European Integration

The evidence presented in the Martin Brusis' book suggests that in Estonia, Hungary and Slovenia, integration is primarily seen as a policy toolkit to overcome socio-economic backwardness. Bulgaria, Latvia, Lithuania, Romania and Slovakia, advocates of EU integration, view it as a strategy to promote civic and modern identities. This emphasis can be related to the rather partisan role of the European identity and EU integration in some of these countries. However, considering how weak this correlation is, the strong Communist past provides another easy explanation why the integration in the Baltic States and Slovenia has been understood as a form of protection against their hegemonic neighbour.

While the EU integration is usually perceived as a transfer of sovereignty and rights from the national to supranational level, the contrary perspective is also plausible: the transfer of decision-making rights to the EU could reinforce statehood; the integration could represent a strategic move towards the re-establishment and enhancement of national sovereignty. This specific function of the EU integration has been noticed only in relation to Estonia.

In Eastern European countries, there are also Euro-sceptic tendencies. The most prominent form of Euro-scepticism argues that European Union jeopardizes the cultural distinctiveness of "our" nation, the regained national sovereignty and dignity. A second form of Euro-scepticism ponders that Brussels represents an "étatist-bureaucratic form" that harms dynamic reforms and liberalisation promoted in the transition countries. The third form of Euro-scepticism views the economic integration with Western Europe, as a sell out of national assets and hard-earned values, which sacrifice the country to the forces of global capitalism.

Today evidence shows us that the Euroscepticism was weaker than the wish of belonging to the European family because EEC countries are already members of the European Union. No matter what the foreseen pluses or minuses of the integration were and are the will to belong to the EU, to finally feel Europeans and treated like such was stronger. The hidden wish of the EEC countries to feel Europeans has finally come out and found its inner voice.

How to support the emerging European identities in the Eastern European Countries?

If the EU wants to promote European identity strengthening in the newly accessed, as well as countries in the process of accession, it should involve them on the basis of equality, and consider them as partners. This would enable them to perceive the problems of the EU as their own, and internalise them.

The EU should attempt complementing the accession by focusing on the public debates through a membership-guided perspective.

The EEC countries need to feel as they are full members of the EU and this can be done only by involving them in the process of leading the European Union. Otherwise, not being involved in this process would mean for these countries they were favoured to join the EU. The EEC should feel in this process they are fully members of the EU, not guests that were invited and the challenges/problems that might occur in this leading process will be internalised by them and treated like their internal problems.

A suitable political strategy could facilitate an open debate on the final result of the EU and European integration, framing it as an open constitutional process that extends to all European countries. This would encourage the Eastern European countries to reflect on their role as a member of the EU and to redefine their national interests, a debate that has been clearly avoided.

The Europeanisation only at the political and legislative levels, under the pressure of the economic factors, would necessarily lead to transformation of societies as well as the essence of their institutional forms. Currently, it is believed that cultural integration will come out finally as a consequence of the unification introduced by mass communication. The circulation of economic goods represents at the same time the flow of symbolic goods that may lead to the standardisation of behaviours. This type of integration has its negative consequences of homogenising culture and excluding modern as well as traditional values.

Re-organising Europe needs to start by taking into consideration that Europe is made of nations. Central and Eastern European countries that dealt with profound transformations in their recent history are more sensitive to the tensions of the economic re-organisation. In this way, under the pressure of adapting to the Western way of life, Central and Eastern European countries are more inclined to nationalist views.

The purpose is not to debate the dismantling of national states and national identities in Europe but rather their redefinition as a response to the challenges these countries need to confront. Finally, paraphrasing a well-known aphorism, “Unified Europe will be democratic, multi-identity, will accept collective memories, or otherwise it will not be at all”.

C) No Myth - No Love? European Identity beyond Emotions, based on the input by Tamara Ehs, University of Vienna, Austria

What holds Europe together? What can one define as a common identity, as a common spirit that constitutes a feeling of unity and therefore a feeling of citizenship that activates engagement with politics? Jacques Delors’ well-known remark “You can’t fall in love with the single market” is still today an often-cited reference to the European longing for identity that transcends the common market. It was and is said (e.g. by R. Aron) that Europe has no narrative, no substance and therefore no lasting feeling of solidarity. Compared to the nation-state Europe is a secular project without any (foundation) myth, a rational construct without an emotional fundament.

Today, as the regulative power of the European Union questions the classic nation-state national identities rekindle. All over Europe we experience nationalist movements which operate with slogans calling the EU a threat to their freedom and self-determination as a nation. To understand this phenomenon we have to bear in mind that every European nation was born out of a struggle for freedom, the self-assertion against “alien power”. Each of these often bloody struggles for freedom and independence created a myth that became part of the nation’s history, of its “collective memory” (A. Assmann). The integration of heterogeneous individuals as a homogeneous nation was mostly built upon

such a foundation myth. Every European nation has its “lieux de mémoires” (P. Nora) and its national heroes that can be found on banknotes, in schoolbooks, songs etc.

Who is the European hero? Do we as Europeans identify with Schuman as Hungarians do with Kossuth? Actually, there is no practicable European myth! But that can be great as it gives a chance to a totally new form of citizenship and political engagement. An utilitarian, cognitive approach, an “amour de tête” for Europe, a kind of cerebral love is less spectacular than the emotional, affective approach but therefore less bellicose, more diversity-oriented and - most important in this context - does not come into conflict with national myths as it addresses another level of affiliation.

Whereas the national citizenship is based on blood and soil (*ius sanguinis*, *ius solis*) and naturalised citizens hardly ever are regarded “true” citizens by the natives, the cognitive approach to European citizenship can be open for all (migrants, asylum seekers etc.) that are willing to build a united, peaceful Europe.

Concerning the promotion of active European citizenship for all those living in Europe we have to stress that “Europe” does not challenge the national identity and does not want to replace the love for your country, but “Europe” is a way of thinking and acting. Acting as a European means seeking the compromise, promoting solidarity and democracy, acting for participation in a project that has no mythological heroes but rational institutions to build upon: Europe is not an *old* collective memory but a *young* collective work in progress.

Panel 2: To be or not to be? - Citizens or non-citizens?

Chaired by Rui Gomes

Abstracts of presentations:

A) “The approach of the Netherlands towards immigrants: cause of ‘exclusion?’”, based on the input by Syuzanna Vasilyan, Ghent University, Belgium

The Netherlands have been known to be the most open and tolerant European country where immigrants of different ethnic groups, religious confession and sexual orientation could find a safe haven from persecution. However, over the past years, this image has been shattered, due to various problems. As a result, the Dutch government started to reconsider the phenomenon of migration and is adopting new laws.

It is assumed that the cause of ‘exclusion’ or perception of exclusion stems from the approach the Netherlands has been employing towards immigrants. To manifest respect for difference, the Dutch government supported building places of worship, providing education in native languages, and so on. Despite the governmental subsidies for satisfying the demands of the immigrants, their attitude and their treatment as different may have generated a feeling of discrimination. Although the Dutch government has offered free language courses and lower level vocational training in order to facilitate the integration of the immigrants in the Dutch society, the former have managed to cling to their communities by remaining alienated. Another factor, which could have led to social exclusion, is the Dutch social welfare system, which ensures that the unemployment benefits are only a little lower than the minimum salary, which an immigrant with low education (while most of the immigrants in the Netherlands have low education) would most probably receive. Thus, there is no social stimulus for the immigrant to look for a job and, by doing so, finds oneself in a Dutch setting, which would not help him/her integrate with the society. In this way, the positive actions implemented by the Dutch government

have become replete with negative consequences, which have inhibited the freedom reigning in the Netherlands.

This development has made both the Dutch citizens and the academics to ponder whether the so-much-admired Dutch system would prove to be a fiasco in the 21st century. It is to be seen whether the new policies will solve the 'crisis' and put the country back in its orbit. If successful, it could be recommended to other EU member-states or even the European Commission to replicate the Dutch policies.

B) The effect of citizenship status on political action participation of immigrant youth living in Germany, based on the input by Meral Gezici Yalcin, Philipps-Universität Marburg, Germany

A fundamental aspect of the boundary between a native ethnic majority and an immigrant minority concerns citizenship. Because citizenship governs access to fundamental rights in a society and confers not only political rights but also greater freedom to leave and re-enter a society along with protection from deportation. More subtly, it affects the sense of membership and the willingness to make claims asserting rights. In terms of bright versus blurred boundaries, Germany has until recently exemplified the former in the domain of citizenship. The recent fundamental changes created *provisional* birthright citizenship for all second-generation children born after 1999.

One important factor that may affect active political participation is the citizenship status of immigrants in host countries: enjoying the basic rights as citizens or being excluded from the socio-political system of the host society as non-citizens. Since the social psychological literature has shown that under certain circumstances disadvantaged groups act to protect group's interests when they share a common identity and hence a sense of common fate with this group. When this happens, active political participation by immigrants can be expected. In this respect, issues of identity represent a crucial factor in determining responses to disadvantaged. Do they identify with their ethnic background (sending country) or with the "natives" (receiving country) or with immigrant groups? What is the role of in-group identification in relation to their participation in political action?

Two studies were presented. The first study involved 18-25 year olds of which 845 were Italians, 822 Greeks and 825 were Turkish youth immigrants. The second study on the other hand, consisted only of immigrants of Turkish background aged between the ages of 18 and 28. The results of those studies were discussed in relation to the assumptions of social identity theory. These discussions lead to the following conclusions:

- Even without formal citizenship status, immigrants are incorporated into various legal and organizational structures of Germany.
- However, the organizational life of immigrants is fragmented not only by nationality (Greeks, Italians, Turks, and Kurds *etc.*), but also by political stances (let-wingers, nationalists, religious fundamentalists).
- Although there is a high level of organizational activity among immigrants, it does not have a centralized and representative character.
- Most of the organizations are very locally grounded; they are not even nationwide, not internationally organized.
- Nonetheless, in the last decade, immigrant groups have started to orient themselves toward their life in Europe, and the organizations established since then reflect this orientation.

C) The culture of Islam and the concept of European Citizenship: antagonism and compatibility, based on the input by Emin Amrullayev, Qafqaz University, Baku, Azerbaijan

The impact of modern western cultures on Islamic societies has created an interesting debate regarding the compatibility of democracy and secularization with Islamic values. The rise of political Islam in the 1970s has intensified this debate leading it towards new perspectives regarding the compatibility of Islam with issues such as development, citizenship, identity, democracy and globalization. Western Academic discourse about the relationship between Islam and modernity revolves around the distinction between essentialist and reductionist approaches. While Orientalists (or essentialists) claim that the essential background of Islam opposes modernization, secularisation and democracy, reductionists argue that Islam does not represent a significant factor in preventing the development of secularisation.

The process of European Integration has led to the establishment of secular societies in predominantly Muslim populated countries of Europe by enhancing national identities. Moreover, the secular political system in Europe has a strict separation of the religion from the state and furthermore relies on secular phenomena such as democracy, citizenship, equality, positive rights etc. However, considering that Islam includes only the existence of religious identity (the concept of “ummat”) denying national identities, and emphasizes the faith as a crucial element of life and after life period, the deterioration of this main factor is understood as the ruin of the entire system. Examining the level of secularization of the Islamic societies and the political implications of secularization process (i.e. national identities, separation of the state from religion, “religious disinvolvement” etc) in these countries play an important role in the European Integration process.

In what ways therefore, is the European Citizenship concept compatible with Islamic values?

Their compatibility can be achieved by specific youth policies addressing education and cultural issues, including education for diversity, active citizenship, intercultural learning and many other issues that relate to both concepts. To achieve the integrity of those living in Europe as well as the inclusion of Muslim population of Europe the concept of Active European Citizenship can be the best policy option to be promoted at different levels of youth work.

International and national youth organizations could more effectively engage and address the needs of the society so as to establish conditions that might eventually facilitate contact and interaction between young people of European community and Muslim societies. In this direction some issues would be particularly interesting to tackle: the democratic development within the societies with predominant Islamic influence, the development of civil society within the Muslim communities, the creation of information and communication linkages between two communities and the prevention of Islamophobia.

Panel 3: Young people and participation in civic life

Chaired by Ditta Dolejšiová

Abstracts of presentations:

A) “Participation of young people in civic life: the role of sense of community”, based on the input by Elvira Cicognani, University of Bologna, Italy

This paper addresses the role of some psycho-social variables affecting young people participation in civic life. Specifically, moving from theoretical perspectives within

Community Psychology, it focuses on the role of social relationships within the community and the sense of community. The sense of community is characterised by dimensions of membership (the feeling of being part of a community), influence (the opportunity of individuals to participate to community life, giving their own contribution in a reciprocal relationship); integration and fulfilment of needs (the benefits that people derive from their membership to a community) and shared emotional connection (sharing of a common history, significant events and the quality of social ties). Some authors consider a sense of community as a catalyst for social involvement and participation among adults. The relation between Sense of Community and the different forms that participation can take during adolescence is a relatively understudied topic. Da Silva et al. (2004) found that community attachment plays a role, even if smaller compared to the role of peers' pressure and attachment, by adopting behaviours that reflect civic responsibility.

In this context, social participation is conceptualized in a broad sense including political participation, but also voluntary activities, participation to social, cultural, recreational events and activities. These are generally pursued within formal groups. Research evidence confirms the positive relationships between the different forms of social participation, and the continuity between civic involvement during adolescence, and political participation during adulthood.

Despite the different forms that active participation can assume, it is generally considered to have positive effects on an individuals' well being, and to produce positive outcomes. For our purposes, social well-being has been conceptualized, following recent perspectives on "positive youth development", to include dimensions like social integration, social contribution, social acceptance, social coherence and social realization (cf. Keyes, 1998; 2005).

The discussion was partly based on research data collected during the last five years (Project of "Relevant National Interest", sponsored by the Italian Ministry of University and Scientific Research), on samples of Italian adolescents and young adults (university students) and on comparative samples of young adults from the USA and Iran (Albanesi, Cicognani, Zani).

Results confirm the important role of social ties within the community, and sense of community in increasing social participation also during adolescence. However, cross-national comparisons confirm the role of social participation in enhancing social well-being only among Italian participants (not among USA and Iranian students). It considered as well the implications of results for interventions aimed at increasing youngsters' involvement in civic life (e.g. by strengthening sense of community).

B).....“Engagement in political action, survey results”, based on the input by Bram van Houtte, Free University of Brussels, Belgium

“The decline of traditional forms of political action is an indicator for the rise of political apathy”- the validity of this statement has been questioned by stating that young people do behave politically, but in different ways. Through new networks such as the Internet and life-style politics, young people find new ways to get involved and participate in social and civic life. Signing petitions, consuming ethically, boycotting products and donating to charity are all activities, part of the whole range of civil behaviour, aimed at directly or indirectly influencing the government and its policy, but are traditionally not viewed as political. These alternative forms of political participation are assumed to diminish the democratic deficit, and as such bring politics closer to the citizen.

But do these new forms of political action really broaden the basis of political activity? Do they succeed in bridging the gap between the political field and the citizen? Do alternative forms of political action attract people who are excluded to some extent from the political system, such as young people, the women and the lower educated? Or do they mainly belong to the cultural repertoire of an audience that is already politically interested. Most research on this topic has been qualitative. The quantitative studies so far were limited to student populations mainly. This presentation was based on the results of the first wave of the Flemish Youth Survey organized by the Youth Research Platform. It is a representative cross-sectional survey studying the living conditions; the convictions and behaviours of young people in Flanders aged 14 to 25. The survey asked some questions regarding alternative forms of political participation such as consulting political websites, participating in advisory councils, signing petitions, ethical consuming, boycotting products, striking, manifesting, talking about politics with friends, financial support to charity etc. The survey also used more traditional indicators of political participation, like political interest and voting intention. Finally, the patterns in these different forms of political action were explored.

The analysis of the results showed that:

- Men tend to be more conventional or not politically engaged.
- Woman favour more alternative political expressions.
- Different forms of politics do not replace traditional ways, but reinforce them.
- Alternative political action can emancipate => to become politically engaged, even if only temporary.
- With age most people get more interested in politics.

C) “Limited access to active citizenship: the case of young LGBT people”, based on the input by Judit Takacs, the Institute of Sociology, Hungarian Academy of Sciences, Hungary

LGBT people as social minority group members can suffer from various forms of socio-economic and cultural injustice, but their exclusion tends to follow mostly from lack of recognition of their identity as a lesbian, gay, bisexual and transgender person. This lack of social recognition has an effect on the capacity of LGBT people to fully access and enjoy their rights as citizens.

Many models of citizenship introduced in the 1990s - such as feminist citizenship, sexual citizenship, and intimate citizenship - have emphasised the need to broaden the scope of modern citizenship in order to allow for the full participation of social groups, such LGBT people, who are deprived of full community membership.

Proponents of *sexual citizenship* and *intimate citizenship* have explored the genders, sexualities and bodies of citizens that “matter in politics”. They have drawn attention to forms of social exclusion that LGBT people can experience in relation to, for example, free expression, bodily autonomy and institutional inclusion, and have pointed to the necessity of challenging the heterosexist assumptions that govern most societies.

Political scientists have emphasized the benefits for the whole society of working towards this goal of inclusion of marginalised groups like LGBT people, arguing that, while exclusion undermines promises of equal opportunity and political equality implied in democratic commitments, more inclusion of and influence for currently under-represented social groups can help a society confront and find some remedies for structural social inequality.

As young people and LGBT people, LGBT youth often become victims of multidimensional mechanisms of social exclusion and multiple forms of discrimination on the basis of age and sexual orientation. These overlapping aspects of vulnerability imply that European LGBT youth can be socially excluded as a result of their low incomes, their unemployment, their poor education, health, and housing conditions, their gender, religion, ethnic origin, as well as their inability to realise their autonomy and citizenship rights because of their LGBT status.

The research focused on barriers preventing LGBT youth from accessing active citizenship. From the individual responses reflecting real life experiences of young LGBT people in 37 European countries similar patterns of social exclusion emerged: families, schools, religious communities, workplaces, and symbolic media environments were shown to be potentially threatening places to grow up and live in/with for young lesbian, gay, bisexual and transgender people.

D) "The participation of organized civil society interests in the open method of coordination as the new avenue for the EU input legitimacy". based on the input by Kamila Czerwińska, European Volunteer Centre, Brussels, Belgium

In the 2000 the Lisbon strategy established the strategic goals for the European Union and introduced a new tool to achieve them - the Open Method of Coordination (OMC). The OMC was supposed to be complementary to the so-called Community method and already existing instruments.

It is often called the "new mode of governance" or the "soft governance" as it uses mainly the non-obligatory regulations; also it is called the "third way" between the obligatory Community method (supranational governance) and the loose intergovernmental cooperation.

One of the purposes of introducing of OMC to the EU legislation was to strengthen the involvement of the Member States in the policy/decision-making and "mobilise all relevant actors" on the different levels - local, national and European. The new Modes of Governance like OMC were designed to increase the contribution of the civil society in the European governance and therefore enhance the EU legitimacy and contribute itself to this big debate about the legitimate or democratic deficit, the active citizenship and European governance. Has this method had really an impact on the above-mentioned issues? What are the outcomes? How does the OMC work in the youth policy and how does it influence the organised youth interests? In this paper it was argued that, although OMC provides new possibilities to enhance the EU input legitimacy (especially in the employment policy) it does not meet the expectations for a strengthened coordination in all areas of the youth field. In order to develop this hypothesis, firstly, the paper described the legitimate problem and to what extent the OMC provides the possibility of participation of the civil society interests on the different levels of the policy-making process.

Secondly, it examined and evaluated how the OMC works on the European level and in the European youth policy (in the context of Youth Programme) by showing the practise and the desired, ideal policy option.

More specifically, the OMC opens the new possibilities simply by giving the chance to "jump" into the process of policy-making and therefore it has a potential to foster the active citizenship. The youth policy case shows that there must be the clear rules and procedures applied. Moreover, it does not necessarily mean that the legitimacy will be strengthened. The new possibilities provided by this method in the youth field often are not fully exploited by both political institutions and (youth) civil society actors.

There are, however some good heralds and the effort on the improvement of OMC in the youth field should be continued.

Panel 4: Citizenship in (formal and non-formal) educational practice

Chaired by Marta Mędlińska

Abstracts of presentations:

A) “Choice, voice and engagement: an exploration of models, methods which promote active youth citizenship in the new Europe”, based on the input by Terry Barber, University of Dundee, Scotland, UK

This presentation offered a refreshed view on youth citizenship and its potential to liberate new thinking and action in the field of youth work.

The three foundational principles of the Treaty of Rome were *liberty, equality and social justice*. But Accepting the EU as it is (*acquis communautaire*) may need to be revised in the light of unequal access opportunities for young people aspiring to new forms of citizenship.

The contemporary view of citizenship, describes adult rights as a citizen and responsibilities within a framework of community or state membership. This is held together under a system of representative democracy. The classic contemporary analysis by Marshall (1950) argues from a reformist perspective, which suggests that social policy reform can challenge the worst aspects of economic and social inequality. The three core elements of citizenship he describes are: Civil rights, Political rights and Social rights.

The concept of citizenship is contested by many. Willow (1995) has developed an explanatory framework, which draws upon Marshall's three core elements but with a clear focus on participation by young people as the means to real citizenship.

- The political case. The so-called democratic deficit is often highlighted as a major outcome arising out of youth alienation and disenchantment.
- The legal case. This focuses primarily upon the United Nations Convention on the Rights of the Child. Willow categorises Legal rights under three headings: participation rights, protection rights and provision rights
- The social case. Young people have real concerns which to a great extent mirror the adult community but also display a greater sense of urgency e.g. bullying, parental arguments, violence etc.

In many adult dominated 'learning' situations young people have been passive consumers receiving the wisdom of their elders. At the root of this domestication is the assumption that young people are in some way deficient, and can be made good by youth work. The liberatory approach is concerned with the development of critical and reflective thinking and understandings about the nature and complexity of the world they live in, creating the opportunity to take action for change. Education in this approach is not assumed to be neutral.

Citizenship is the product of a process - one based on a mutual relationship between the individual and community. The reasons some young people fail to engage with their communities are because they feel these communities have rejected them.

There is a difference between that which is 'citizenlike' and 'citizenship' itself. Being citizenlike implies an altruistic, helping, but more passive approach to social change. Sparks refers to the notion of 'dissident citizenship': the oppositional democratic practices

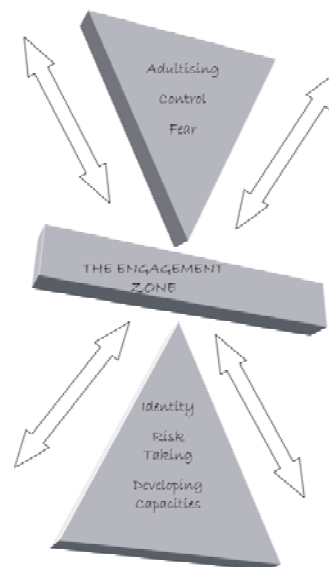
through which dissident citizens constitute alternative public spaces to pursue non-violent protest outside the formal democratic channels.

The ideology of ‘third way’ politics in Europe draws upon a social democratic philosophy of governance, which in many ways is entirely compatible with progressive forms of youth citizenship. Central to the Lisbon strategy (2000) is the notion of a ‘knowledge economy’, based on innovation and new forms of democratic governance. Youth Citizenship is not a luxury but a necessary prerequisite to the achievement of this ideal. A more devolved government, which champions deregulation, decentralisation and the renewal of civil society, is something we all seek, but if this style of government perpetuates a ‘deficit’ model of citizenship based upon a fear of young people then it must be challenged.

The following dialogue model of youth explores short, medium and long-term change in the youth citizenship context.

Top - Down Pressures:

- Adultising... refers to behaviour by adults who do not fully accept young people as they are.
- Control...refers to the much held view that young people must be kept in check at all costs if social order is to remain intact
- Fear.... refers to the socially constructed perception of youth as synonymous with rebellion and deviancy.



Bottom-Up Pressures:

- Identity - Finding Self, Being Self....refers to the need for young people to develop their own identity internally and through social interaction with others in a diverse range of contexts.
- Risk Taking....The possibility of challenging the status quo and the ‘wisdom’ of adults is a fundamental part of being young.
- Developing Capacities...proposes that young people are in a state of transition; their needs, wants and capabilities in a high state of flux.

The Engagement Zone

This is the term for the dynamic context where adults engage and interact with young people and structure meets personal agency. The zone is the place for dialogue, compromise, insight and a focus on possibility.

The promotion of Youth Citizenship in a new Europe is closely allied to a new ‘zeitgeist’ arising out of changing aspirations, ways of communicating and ways of being. The dominating and sometimes paternalistic attitudes of the moral majority are unlikely to be attractive to young Europeans. Restructuring across nation states, patterns of migration, mobility and a fracturing of cultural homogeneity will feed demands for Youth Citizenship as a distinctive movement. The European Youth Pact (2005) has the potential to ground the ideals of the Lisbon strategy and influence youth policy development and ultimately practice in the youth field.

B) Democratic ideals and practices; utopian dreams or what? School effects on political attitudes among upper secondary school students in Sweden, based on the input by Tiina Ekman, Goteborg University, Sweden

Swedish upper secondary school has two main tasks: first, to prepare students for active working life and, second, for active citizenship. This paper deals with upper high school education and political socialisation, by exploring these three questions:

- Why are the students at vocational study programmes so negative in their attitudes towards future political participation?
- What forms of political participation attract young persons of different characters?
- Does the Swedish school manage to prepare all students for active citizenship?

Knowledge of democracy appears to be the main predictor for future voting in all study programmes. There are differences in knowledge among the respective programmes, and besides, knowledge strongly correlates with both deliberative teaching methods and parents' SES. On the contrary, political efficacy between the different programmes does not differ. Gender seems to be a strong factor; young men are very self-confident concerning their political skills, compared to young women.

This is also the main reason why young women are less interested of party activities. Participation in school democracy has positive effects on students' political efficacy, but when controlled for political interest the effect is almost gone. A pre-requisite for a participatory effect seems to be that the person has a general political interest. Deliberative teaching methods on the other side make a positive contribution to students' democratic knowledge in all study programmes, except in male dominated vocational training, even when controlled for powerful alternative explanations.

Knowledge of democracy is a strong indicator for future voting and legal demonstrations. Political efficacy is a strong indicator for party membership, legal demonstrations, voting and blocking traffic.

In conclusion, school should pay more attention to those differences in political competence that are determined by gender, socio-economic background and the choice of study programme.

C) “Strengthening Opportunities for Citizenship Education: Examples from practice”, based on the input by Franziska Süllke, City-Council of Berlin-Neukölln, Germany

This presentation focused on the particular relevance of concrete projects (funded by the EU) for the promotion of *Active European Citizenship*, especially in the youth sector.

The main focus of the work of the City-Council of Berlin-Neukölln is the conception and implementation of projects at the municipality level to promote social inclusion, gender mainstreaming, professional integration and social and economic development. These projects have a direct impact on raising awareness on European issues. People, who take part in these EU funded projects will feel closer to Europe and become more interested in European issues. The pre-condition for *Active European Citizenship* is the interest for Europe and its policies and this interest can only be generated out of an immediate concern of the individual person, argues Franziska Süllke

A range of best practices examples to promote *Active European Citizenship* on a local level were presented during the seminar:

- Funding of micro-projects in order to support local initiatives,
- Participation of active citizens in the allocation process of local subsidies from the EU, project fairs,
- Cultural events,
- Co-operation with and advice for schools and NGOs,
- Inclusion of minorities with a migrant background,

- Raising awareness for Europe at an early stage by working together with children, promoting youth exchange programmes.

From this practice the following lessons were learnt:

- All instruments of citizenship education need to be adapted to the needs and abilities of the target group;
- It is very important that young people are involved in the development and design of their surroundings;
- All relevant actors in the community have to be involved in the process of citizenship education. The need of awareness rising needs to be for the whole community.

ANNEX 3: List of Participants

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